

so full of the spirit of his Lord as to "sell all that he had," and retire into a forest in the diocese of Nismes, where he lived, in seclusion with one companion, on such food as the forest afforded, and was nourished by the milk of a tame hind. He is generally represented dressed as a Benedictine monk, with a heart pierced by an arrow; the legend being that he was discovered through the King's dogs pursuing the hind until it took refuge in his arms. The King was so impressed by his sanctity that he gave him a large piece of land for a monastery, and thus the religious order of the Benedictines, over which he presided for fifty years. From his being said to have refused to be cured of a luneness, he has been regarded as the patron of cripples, and the churches dedicated to him were generally built on the outskirts of a city or town, in order to afford a ready refuge for poor and lame travellers. One hundred and for y-six churches are dedicated to St. Giles in England, and a few are making their appearance in this country.

Eunuchus, Bishop of Orleans, was famous in the ancient Western Martyrologies, and for this reason probably the seventh of this month is dedicated to him; yet the stories that are told of him are all too legendary and fabulous to be recited here.

The eighth of September having been celebrated as the birthday of the Virgin Mary from the time of the seventh century, such a festival very naturally found a place in the Calendar of the early English Church. We have no other particulars respecting the parentage of the Blessed Virgin than that she was "of the house and lineage of David." Tradition names her father Joachim, and her mother St. Anne.

The fourteenth of the month very early became known through the East, in Europe, and afterwards in England, as "Holy Cross Day," being celebrated in honor of the public exposition of a portion of the Cross in the basilica erected at Jerusalem by the Empress Helena. This church was consecrated on September 13, 335, and on the next day, being Sunday, the precious relic was exposed from a lofty place within the building. The custom was continued annually, and thus the celebration of "Holy Cross Day" in the East and in the West. The day also commemorates that famous appearance of the "sign of the Son of Man in the heavens," which is said to have led to the conversion of the Emperor Constantine.

The seventeenth has been dedicated to Lambert, Bishop and Martyr. He labored much for the conversion of the heathen, and having boldly rebuked the vices of the Court, was murdered as he knelt at the altar, on the 17th of September, 709. Thus he came to be considered a martyr, and through the translation of his remains thither, the village of Liege became a city.

St. Cyprian, Archbishop of Carthage, is commemorated on the twenty-sixth. When past middle life, he was converted by a priest named Cecilius, and after being ordained priest, in 248, succeeded Donatus as Bishop of Carthage. In the terrible Decian persecutions his life was threatened, and his pagan neighbors crying out "Away with Cyprian to the lions," he sought safety in flight. On the death of Decius, he returned to Carthage, and is especially noted for the prudence displayed at a council held at Carthage in 251, in dealing with those who had apostatized during the persecution. He engaged in a famous controversy with Stephen, Bishop of Rome, in the year 255, on the subject of heretical baptism, on which he held peculiar views; and it is especially interesting as showing the independence of the African Church at this period, and its refusal to be governed in its belief and practice by the declarations of the Bishops of Rome. He was beheaded by the Emperor Galerius in 258, and left many valuable writings.

On the thirtieth of the month is commemorated, perhaps the only one of these September saints who is worth commemorating—St. Jerome, one of the four great Latin Fathers, born about 342. He studied at Rome, where he followed the profession of the law, and when about thirty years of age he was baptized, and setting out for the East made the acquaintance of some of the most famous of the Oriental ascetics. Inspired by their example, he withdrew to a desert in Chalchis, where he spent four years as an anchorite in study and seclusion. After a residence of ten years in the East, he returned for a stay of three years in Rome, during which period he exerted great influence among both clergy and laity, and then returning to Palestine, settled at Bethlehem, where he had founded a monastery, and having died there on September 30, 420, his body was afterwards translated to the Church of St. Maria Maggiore at Rome, under whose altar it is still said to be buried. The work for which he is especially noted is the translation of the Scriptures into Latin, by which he may be said to have given the Bible to the Western Church, for it formed the basis of the Latin Vulgate, from which were taken most of the portions of Scripture used in the Western offices, and which has been universally received in the Latin Church. He is often represented as an old man engaged in study, with a skull near him, also a lion by his side, and a cardinal's hat at his feet. The lion probably symbolized the fiery temper and vehemence of St. Jerome, though a good story is told to account for it. One evening as he sat at the gate of his monastery at Bethlehem, he saw a lion approach with a limping gait. Jerome went out to meet him, and on examining his paw, found that it contained a thorn, which he carefully extracted. The lion to show his gratitude thenceforward remained in his service. There is no authority for representing St. Jerome as a cardinal, for that office was not created till three centuries after his time.

"TACTUAL SUCCESSION!"

When we speak of the *Apostolical Succession* in the Christian ministry, in these days, we are sometimes met with the derisive cry, "Tactical Succession! Do you mean to imply that that can convey grace?" We answer yes, if God so will; and we are fully convinced that He does so will, because He rules the New Dispensation, our Christian system, by the law of the *Incarnation*,—the law, namely, that God, in the person of His Eternal Son, comes to us through the *agency of matter*,—and hence we would anticipate, as we find verified in the event, that all subordinate blessings, so far as we know, in His Kingdom, (and all other blessings are subordinate to the gift of JESUS CHRIST), are conveyed to us through the *instrumentality of matter*. Indeed, we will venture to ask our friends, who seem to be so shocked at the idea of tactical succession conveying spiritual gifts, to name to us a single blessing which they have ever possessed in the spheres of body, mind, or spirit, which has been bestowed upon them without the intervention of matter. We frankly state that so far as we are concerned, we know of none.

But we are told, the Historic Episcopate includes, in its roll of countless names, many bad men, and the Church which they represent has been at times depraved and vile. Alas! the charge is only too sadly true. But what is that supposed to prove? Surely not that wicked rulers and bad people destroy God's Church; if so, then under the old covenant God's Church must have come to naught many times; but not so,—it survived the profanity of Aaron's and Eli's sons, the degeneracy of the days of Elijah, and the awful impiety of the epoch of the

captivity. Such reasoning is fallacious and misleading, and must not be listened to for a moment. The prophets refute it, and our Blessed Lord settles the matter, when He draws the distinction between the office and the persons who hold it, and demands respect and obedience for the one, and solemnly warns against the other. Addressing the multitude and His disciples, Jesus says, "The Scribes and the Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say and do not" (St. Matt. xxiii. 2, 3). Elsewhere He draws the character of these same Scribes and Pharisees in the darkest colors, and denounces them with the severest maledictions. The same observation applies to all that the Church hands on and down to us—the imperfections, nay, the monstrous sins of individual members, or even of large portions of the flock, do not necessarily vitiate and destroy the heritage thus transmitted. The Nicene Creed is not in the least degree affected by the disgraceful character and conduct of some of the members of the Council of Nice and the corruption of the fourth century. It is not without its purpose for persons who insist that the channel, through which Divine gifts come to us, must be as pure as the gifts themselves, to study the genealogy of our Blessed Lord as presented by St. Matthew, and find, as they will, that "Judas begat Phares and Zara of Thamar," and, further on, that "Salmon begot Booz of Rachab." It would not be unprofitable for such persons to reflect that their logic, if they are consistent, will compel them to affix their signatures to the dogma of the Immaculate Conception of the Blessed Virgin Mary.

But we are not quite ready to leave our inconsistent, unthinking and unreasoning friends yet. Shallow, superficial thinkers will still be heard to cry, "Tactical Succession," as though the bare statement of the alleged truth were enough to condemn it. Alas! The same spirit of unbelief would have strengthened Naaman in his rage, when he rejected, with proud contempt, the divinely prescribed waters of Jordan. It would have stood by our Lord to cavil and gainsay, when He employed, as He did, material instruments in the working of His great wonders. It would evacuate, as it does, all efficacy from sacraments, and make them empty signs. Tactical succession as a conveyance of grace may provoke a sneer, but let us again ask those who are disposed to laugh, to name a single blessing in the spheres of body, mind or spirit, which they have ever received or now enjoy, which has not come to them through the instrumentality of *matter*. We know of none. When God would visit us, He comes into the world through birth of the Virgin Mary, clothing Himself with our flesh. The Incarnation embodies the fundamental law of the divine economy. It runs through sacrament, and means of grace and prayer and praise, and the word read and preached. This is the highest expression of a law which is universal, and follows us from the home where we were born, through school and college, and business, and leaves us not until the viaticum has passed the lips, and the commendatory prayer has accompanied our souls to Paradise.

Perhaps we are told, as an illustration, in reply, that a mother's love is an immaterial blessing, and has, so far as you can see, naught to do with matter. A mother's love; how came you to know the happiness of possessing it? Awakening consciousness disclosed to you a face that always smiled upon you, hands which fondled you, a voice which lulled you to sleep, and charmed you, when awake, with its cradle song. As years advanced, you learned more and more of that precious love, through eye and lip and hand, and care, which threw its sweet, its tender details of thoughtfulness and watchfulness around you wherever you were, or whithersoever you went, and these, the out-